

# THE CONVERTED CATHOLIC.

---

EDITED BY REV. JAMES A. O'CONNOR.

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"When thou art converted, strengthen thy brethren."

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VOLUME XXIV.

JANUARY TO DECEMBER, 1907.

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Vol. XXIV.

JANUARY, 1907.

No. 1.

**EDITORIAL NOTES.**

**I**N the Gospels we read that when Jesus appeared to the disciples after His Resurrection, He said to them: All power is given unto Me in heaven and in earth. Go ye, therefore, and make disciples or Christians of all nations. Preach the Gospel to every creature. The first disciples obeyed this command, and the Gospel they preached was the power of God unto salvation to all who accepted it. The Christians of our day are as truly His disciples as those whom He first called to follow Him, though it may be that they do not realize their privileges as His followers. He has called them, they have become members of His Church, and have been nourished and strengthened by the Bread of Life; the Holy Spirit has taught them, and they can give a reason for the hope that is in them, founded on the Word of God and their own experience of a blessed union with Him. "For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." (Heb. 2:11.) He is gone to the Father to prepare a place for His followers, "and is on the right hand of God; angels and authorities and powers being made subject unto Him."

As He is the Head of the Church, and all His believing people are members of His body, they are subject to Him, and can become co-workers with Him in the salvation of others. All power, said He, is given unto Me in heaven and in earth. Go ye; therefore, relying upon that divine power, and tell others what He has done for you, having His promise that His word shall not return unto Him void.

Many Christians imagine they cannot do much for the Lord in return for what He has done for them. They think because they have not much silver or gold or are not endowed with silvery tongues or persuasive eloquence, they cannot accomplish great things in spreading the knowledge of the truth that has turned their darkness into light and emancipated them from the slavery of sin. But He has not commissioned His people to store up silver and gold or to rely upon the power and influence of this world, but to lay up treasure in heaven by the exercise of the power which He promised should be with them always. The Catholics who have no experience of union with God through the finished work of Christ will give an attentive ear to the testimony of those who enjoy this blessed privilege when they see that it comes from a loving heart.

### **More Than One Million Immigrants.**

According to the figures given out at Ellis Island at the beginning of this year, a total of 1,198,434 persons arrived on steamers at the port of New York in the year 1906.

The number of aliens who came first cabin was 134,988; steerage, 920,843; making a total of 1,055,831, an excess over 1905 of 206,000. The increase in the steerage alone was 200,000.

As nine-tenths of these immigrants were Roman Catholics and Jews, here is a foreign mission work in the home field for every American Christian. The Roman Catholics from Italy and Central Europe are accessible to the influence of the Gospel when it is presented in sympathy and patient forbearance with the peculiarities that these people have inherited from the Roman Catholic Church. Their ignorance of religion is very trying to those who have been brought up in an evangelical atmosphere.

### **Presenting the Gospel to Immigrants.**

Christian people who wish to lead these aliens to Christ need not, at first, be acquainted with technical details of Roman Catholic doctrine and practice.

We have found it to be the best way to lift up Christ and present Him as the Son of God, who came to save the world, the Friend of Mankind, the Friend of sinners who will come to Him for forgiveness and pardon, to be reconciled with God. When they know Christ as their Saviour and Friend, they will cease to do evil and learn to do well, and become good citizens of our Republic.

In helping the priests and other Catholics who come to Christ's Mission to a knowledge of the truth of the Christian religion, we ignore the fact

that they have been brought up in error and superstition, and try to make them realize the fatherhood of God and the brotherhood of Christ; and when they attempt to interject theological questions or doctrinal differences between churches, we come back to the essentials of religion, the elementary truths that every honest and sincere mind and heart can grasp—the acceptance by faith of the finished work of Christ, true repentance for sin, as also the study of God's Word, and attendance at the Bible classes and services of some church. Copies of the "Marked" New Testament we have found to be very useful in attracting the attention of Catholics. Above all other methods, personal testimony will be found to be the most effective in gaining the confidence and respect of Catholics, and leading them to become interested in their personal relation to God and need of a Saviour.

### **The Place of "The Converted Catholic" Magazine.**

THE CONVERTED CATHOLIC will be found of great value for Catholics who are sincerely seeking spiritual liberty and light, because it deals with evangelical truth from the standpoint of one who was brought up in the Roman Catholic Church and ministered at its altar for several years. Every issue contains the way of salvation expressed in terms specially adapted to the intellectual and spiritual needs of Catholics, and where evil is exposed, the connection between the wrongdoing and ignorance of true religion and of the Divine provision for every spiritual need of man is clearly established. Roman doctrine and practice are dealt with in a forcible, yet genial

and kindly manner, which increases the strength of the statements made. Few Catholics could read, for example, any of the Letters to Cardinal Gibbons without pleasurable emotions; even if they did not like the statements themselves they could not but appreciate the manner in which they are expressed. Sound evangelical truth, interesting facts concerning the Roman Catholic world, and vigorous controversial articles equally trenchant and good humored, characterize the Magazine, and make it a valuable aid to all who wish to give spiritual help to Roman Catholics or to enlighten Protestants as to the true character of Roman intrigues for political power and domination.

Protestants will find the Magazine an arsenal of facts not only helpful in the development of spiritual life, but most useful for offence and defence concerning the doctrines and practices of the Church of Rome. It gives reasons for the faith that is in us as Christians, and penetrates the vitals of the sophistries of the Roman Church. With this number it begins the Twenty-fourth Volume, and we hope to make it the most useful, the most interesting, and in all respects the best, yet issued. All its readers say that as it grows older, it grows better. It now remains for the friends who have liked it in the past to sustain it by their renewed subscriptions, and to use every means to induce others to co-operate in the work it is doing by subscribing for it.

All subscriptions and contributions for the Magazine are now due.

### Christ's Mission Work.

Last month in one day three priests, strangers to one another, met at Christ's Mission. They came for counsel, aid and encouragement in leaving the Roman Catholic Church and starting in a new and better life. One of them had been fourteen years in a seminary before he was ordained; another twelve years, and another ten years. The latter took a university course after his ordination.

And as this Magazine goes to press the first week of this month, two other priests who have come directly from Rome have been to the Mission. There is no other institution in this country where priests who desire to leave the Roman Catholic Church on religious ground could apply for advice and assistance in the difficult and delicate situation in which they find themselves when they have resolved to leave the Roman Catholic Church. It should be borne in mind that those priests are professional men, highly respected and honored by all Catholics, who reverently bow before them for blessing and confess their sins to them to receive pardon and absolution. The sort of priests whom the brave Father Crowley pillories in his book, do not come to Christ's Mission. They remain in the Roman Church, and by their fidelity to the Pope and to the principles of the Jesuits are accounted the best priests in the Church. Their moral or immoral characters have no relation whatever to their standing in the Church. The only question is, have they kept the faith, are they good priests?

Three-fourths of the priests who have come to Christ's Mission have been young men under thirty who have not been contaminated by what they have learned and observed in that awful system. So there is good material for building up new lives in those young men when they are converted.

Christ's Mission is the only institution in America where priests of Rome can be received and helped to abandon the iniquities—Scriptural and moral—of the Papal system, which has been well characterized as baptized Paganism; and where they can learn what the religion of Christ teaches—"To know Thee, the only true God and Jesus Christ whom Thou has sent." It is a record of which any institution may be proud that 125 priests have been received out of the Roman Catholic Church and welcomed into the Protestant faith. And Christ's Mission, under the divine guidance and by the co-operation of the friends who are interested in its work, will be more effective in the days to come.

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LETTER FROM BROTHER LAMBERT.

As we go to press a letter, dated Marseilles, France, December 25, 1906, has been received from Rev. A. H. Lambert, the converted priest whose departure for France to engage in evangelistic work was announced in THE CONVERTED CATHOLIC last month. The Sunday after his arrival he preached in a small hall to a nice congregation, and though in many years he had not delivered an address in French—his native tongue—the language came back to him "like magic," and his hearers were pleased. As he is a

learned and eloquent man, with good sense and business capacity, he will do a great work in France.

In the history of the world's evangelization there never was a door more widely open than there is today in France, where the Pope's religion has been cast out, together with his politics. Let all Americans now help to make the way of the Lord and His religion effective in that beautiful country. France has ever been the friend of our Republic; let American Christians now be the friends of that Republic by sustaining the Protestant work there that will supplant the superstitions of Rome. Since Father Lambert left the Redemptorist Order, twelve years ago, he has been a stalwart Protestant Christian. The best work of his life is now before him.

✽  
There never was a time in the history of Christ's Mission when its friends and helpers could get so great and so quick a return for their support. When the Roman Church is beginning to receive her deserts in every Catholic country, and the eyes of all non-Catholic people are turned upon the failure of her religious system, the Protestants have exceptionally good opportunities to propagate the doctrines for which Christ's Mission stands, and thus help to protect their country from Rome rule.

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Christ's Mission and THE CONVERTED CATHOLIC have lost a good friend in the departure of Bishop McCabe for the heavenly home last month. An extended notice of this great and good man will appear in the next issue of the Magazine.

**ROME'S FATEFUL WEEK.**

**T**HE week which began on December 8, 1906, was one of the most remarkable in the history of the Roman Catholic Church. On that day Pope Pius X forbade the French clergy to make any of the declarations demanded by either the law of 1881 or the law of 1905, which latter was to go into effect on the following Tuesday. Within the next seven days the following events occurred, each of which was a blow against the Roman system and its power: In the Italian Chamber a resolution was passed congratulating the French Government upon effecting the separation between Church and State; the Spanish Government sent the draft of an associations bill to Rome, one of the ministers saying that if modifications suggested by the Vatican should prove unacceptable, the Government would proceed with the bill as it stood.

When during that week the Secretary of the Papal Nunciature was expelled from Paris by the French Government, the Spanish Ambassador to the Vatican sent a cypher despatch to the Spanish Ambassador in Paris suggesting that he should take over the archives of the Nunciature; but the Spanish Government forbade any such action.

In Germany a despatch was published on December 14 saying that the *National Zeitung* published an extract from Prince Hohenlohe's yet unpublished memoirs saying that Pope Leo XIII had demanded \$100,000 from the German Government for the use of the influence of the Catholic party in the Reichstag in connection with a bill which was

before the Chamber in 1883 for the increase of the peace footing of the army.

Early in that week appeared the Roosevelt-Storer correspondence, referred to at greater length elsewhere. Nothing that has happened in years in this country has done so much to open the eyes of the people to the way in which American politicians of even the highest quality are befooled by Roman agents and utilised for the personal aggrandizement of the hierarchy.

Towards the end of the week Cardinal Gibbons wrote an appeal to the American people asking for their sympathy on behalf of the Pope, showing conclusively that—for public consumption at any rate—he is for Roman principles against American fundamentals, and that he upholds the French priests and bishops who, so far, are Romans first and Frenchmen afterwards, and who obey the command of a foreign ecclesiastic to deliberately and continually violate the law of their native land. Many thousands of people who have long believed that it was impossible for any Roman Catholic to be loyal to the United States and to the Roman Church at the same time, will feel that now they know it.

Within those seven days in five different countries—France, Italy, Spain, Germany and the United States—were heavy blows dealt at the Roman system by men who were born and brought up in it. And these blows were mostly struck either for the purpose of obtaining religious liberty or of preserving it where it had been already obtained.



THE PAPAL REPRESENTATIVE  
EXPULSED.

On Wednesday of that fateful week Mgr. Montagnini, secretary of the Papal Nunciature at Paris, was arrested and escorted to the frontier, and all the papers and correspondence in the building were seized. Some of these papers showed that the majority of the French clergy had already decided to submit to the law of 1881, and that it was solely in obedience to orders from the Vatican that they changed their minds and determined to resist the French law. Other papers proved that the agent of the Vatican had addressed appeals to the bishops of Germany, Great Britain, Belgium, Spain, Holland and Portugal to petition Cardinal Richard and the French clergy, approving and encouraging them in their resistance to the French government. Three documents of historic value were discovered, establishing for the first time the fact that in Bismarck's Kulturkampf, in 1873, the French bishops proposed to sign a collective letter encouraging the German bishops in resistance to the German government. As soon as the German Ambassador in Paris became aware of this he communicated the fact to Bismarck, and in obedience to orders from Berlin, he categorically told the French Minister of Foreign Affairs that Germany would regard such action by the French bishops as a *casus belli*. So the French government forbade the French bishops to carry out their intention. Others letters furnished evidence that direct action was taken by the Vatican during the French legislative elections. Gambetta was right when he said: "Clericalism—behold your enemy!"

### Rome's Great Losses.

The practically simultaneous breaking away from the tyranny of Rome of the three most prominent European countries in which for centuries she has kept the people in spiritual bondage is an epoch-making event. The month of December, 1906, witnessed the actual separation of Church and State in France and the expulsion of the Papal representative in Paris, the passage by the Italian Chamber of Deputies of a resolution congratulating the French Government upon its action, and the drafting by the Spanish Government of an Associations bill very similar to the French law, and also the refusal of Spain to side with the Vatican in its war on the French Government and people. So far as Germany is concerned, a year-book published in Prussia by Pastor Schneider reports the number of conversions from Catholicism to Protestantism as 66,000 more than those won by Rome from among the nominal Protestants, while during the last ten years 75,000 Catholics have become Protestants in Austria.

### Where Rome Gets Money.

The pay-roll of the City of New York for 1906 was \$69,575,359.06. The Roman Catholic Church obtains a large percentage of that sum, both in salaries to Roman Catholic employees and in collections made in all the municipal departments by the priests and nuns. On pay days the latter visit the various offices in droves; and woe be to the employee who refuses to put a contribution into their outstretched hands. The nuns also levy tribute on every large establishment in the city, timing their visits so as to arrive at the hour when the employees are paid.



## THE ROMAN CHURCH AND AMERICAN POLITICS.

THE ROOSEVELT-STORER EPISODE—ARCHBISHOP IRELAND AND THE RED HAT.

**N**EVER in the history of the Roman Church in the United States has there been so remarkable and sensational an exposure of the methods of that Church to obtain power and influence through political intrigue as in the statement of Mr. Bellamy Storer, of Cincinnati, recently United States Ambassador to Austria-Hungary, who was summarily dismissed by President Roosevelt last year.

The whole story is contained in a pamphlet that Mr. Storer sent to the President, to all the Cabinet, and to the members of the Senate Committee on Foreign Affairs, last month. This pamphlet appeared in full in the *New York Sun* of December 10, 1906, together with President Roosevelt's reply.

The Storers are Roman Catholics. They were Protestants until they came under the influence of Archbishop Ireland several years ago. As is well known, Archbishop Ireland is an energetic politician and a worker in the Republican party. Mr. Storer was a Congressman from Cincinnati, and he and Archbishop Ireland became fast friends.

Mr. Storer was ambitious, and he used the Archbishop's influence to obtain advancement from the leaders of the Republican party. Long before Mr. Roosevelt became President he was drawn into the net of political Roman intrigue. In return for political favors received from the leaders of his party Mr. Storer desired to obtain a cardinal's hat for the archbishop; and it was

not until his efforts had gone too far by committing our government to interference in ecclesiastical affairs that Mr. Roosevelt took alarm and summarily dismissed him from his post as Ambassador last spring.

The situation was complicated by the fact that Mrs. Storer is an aunt of Congressman Nicholas Longworth, who married Mr. Roosevelt's daughter Alice last year. "Surely," said the Storers and Archbishop Ireland, "now we have Mr. Roosevelt on our side, and the whole government of the United States to bring pressure to bear upon the Pope to make the Archbishop of St. Paul a Cardinal."

The Storer pamphlet opens with the statement that on March 20, 1906, he was surprised and shocked by his summary dismissal by cable from his post as Ambassador.

To justify himself in publishing private and confidential letters from Mr. Roosevelt, he says:

"I may premise that both Mrs. Storer and I were on terms of close, and, as we believed, affectionate personal intimacy with Mr. Roosevelt, and for more than ten years have been in the habit of exchanging with him frequently letters written on both sides with the greatest unreserve on both private and public matters."

In 1897 Mr. Storer was appointed Minister to Belgium by President McKinley, and Minister to Spain in April, 1899. The acquisition of the Philippine Islands and the problems connected with their Roman Catholic population and the friars' lands caused the administration at

Washington to take more interest in the men holding high positions in the Church than it had previously felt. Being of the opinion that the promotion of Archbishop Ireland would be of service both to this country and to the Church, in March, 1899, Mr. Storer both wrote and cabled to Mr. Roosevelt, who was then Governor of New York, about "promoting the appointment of Archbishop Ireland by such means as would make known at Rome the high opinion held of him in America;" and Mr. Roosevelt exerted himself to that end, and applied to President McKinley to use his influence also. In a letter to Mrs. Storer, dated March 23, 1899, Mr. Roosevelt said:

"I absolutely agree with you as to Archbishop Ireland. You know the truth about this so-called recantation of his about Americanism much better than I do. It seems to me that . . . it will be a fortunate thing if we can have him made a Cardinal, especially in view of what must occur in the Philippines. Remember you have to largely guide me in matters of this kind, and write me always and fully."

On March 17, 1899, Mrs. Storer wrote Mr. Roosevelt asking him to send a telegram that could be used to promote the Archbishop's promotion. In his reply, after saying that he had written to President McKinley stating that he thought that would be a good thing for the country, Mr. Roosevelt gave expression to this extraordinary sentiment:

"I am strongly of the opinion that the uplifting of the people in these tropic islands must come chiefly through making them better Catholics and better citizens;

and that on the one hand we shall have to guard against the reactionary Catholics who would oppose the correction of abuses in the ecclesiastical arrangements of the islands—and, on the other hand, guard against Protestant fanaticism which will give trouble anyhow, and which may be fanned into a dangerous flame if the above-mentioned reactionaries are put into control. . .

"While I would not like to have this letter published, you are most welcome to show it to any one you see fit."

In a letter to Mrs. Storer from the Executive Chamber, Albany, N. Y., April 30, 1900, Governor Roosevelt said:

"I need not say what a pleasure it would be for me to do anything I can for Archbishop Ireland. You know how high a regard I have always felt for him; he represents the type of Catholicism which, in my opinion, must prevail in the United States if the Catholic Church is to attain the full measure of power and influence with our people and under our form of government. . . .

"You may be interested to know of the large percentage of Catholics, without exception men standing as high in capacity as in integrity, whom I have placed upon the various important commissions in New York State . . . I need not tell you that it is a pleasure to write this to you, or to do anything else that you desire me to do if in my power. . . . With love to Belamy, always faithfully yours,

"THEODORE ROOSEVELT."

After Governor Roosevelt became President no letters of this kind reached either Mr. or Mrs. Storer.

To show that Mrs. Storer and he "were regarded by members of the Government as available for use in Church matters," and that "they were so used," Mr. Storer quotes

a letter from (then) Judge Taft, who, after saying that he thinks the Archbishop has more influence over people of the Roman and the Protestant Churches and the American people at large than any other prelate he had ever known in this country, said: "It is thought that he has solved the difficulty which sometimes presents itself to the non-Catholic mind, of complete loyalty both to the Church and to the country."

The success of the Roman Catholics in setting Governor Roosevelt to work for their Church may be judged from a paragraph written by him to Mrs. Storer on November 23, 1900:

"On every question, such as Church property in the Philippines, the marriage law in Cuba, Catholic representation on charitable bodies and Catholic chaplains in the army and navy, I have appeals from numerous Catholics. They are almost always appeals which I feel to be just, and I help them out to the best of my ability."

After Mr. Roosevelt became President, he became somewhat anxious concerning the use that might be made of some of his letters or copies of them, and he asked Mr. Storer to ask his wife if she knew of any that were in the hands of any third party. He had heard that Cardinal Rampolla had one, and in fact Rampolla had copies of two of Mr. Roosevelt's letters written when he was Governor of New York. Mrs. Storer wrote to the Cardinal, who ordered the letters to be returned to her, and Mrs. Storer wrote to the President saying she had them.

This brought from President

Roosevelt the following letter to Mrs. Storer:

"White House, Washington,

"February 17, 1902.

"My Dear Maria: That is all right. You need not bring the letters. All I want you to do is to keep them yourself. Evidently some people at Rome have been talking. A most resolute effort has been made to mix up facts and show that, as President, I have been endeavoring to interfere in ecclesiastical matters. I am looking forward to seeing you and Bellamy.

"Sincerely yours,

"THEODORE ROOSEVELT."

When Mr. Roosevelt wrote that letter he had been President of the United States only a few months, President McKinley having been assassinated in September, 1901; and a few months after it was written, in October, 1902, President Roosevelt appointed Mr. Storer Ambassador to Austria-Hungary.

In the summer of 1903, the Storer's visited President Roosevelt at Oyster Bay, and Storer declares that

"On that occasion, Archbishop Ireland being the topic of conversation, the President said to me that if I went to Rome he would like to have me see the Pope and say to him in person that the Archbishop was his friend, and that he would be pleased to hear that he had received the honor of promotion to the Cardinalate."

Storer says he did not tell Archbishop Ireland of this, but Ireland says he heard from President Roosevelt about the matter, for Storer quotes the following from a letter of Archbishop Ireland after he had seen President Roosevelt:

"The President said to me, 'Mr. Storer has told you what I said to him about you, Archbishop?'

"I replied, 'I do not remember—'

"About his going to Rome?"

"I said, 'No.'

"Well," he said, "I told him I would not write a letter to the Pope asking for honors to you, but I said that he could go to Rome and say viva voce to the Pope how much I wish you to be Cardinal, and how grateful I personally would be to him for giving you that honor."

Storer further declares that

"Some weeks before, the President had asked Mgr. O'Connell to say the same thing to the Pope, and this Mgr. O'Connell had done in an interview with Pope Pius X, on September 24, 1903, in the second month of his pontificate, and had transmitted to the President, in reply, a message from Pope Pius X in this form: 'Present to the President my compliments, tell him of my esteem for himself personally and for the country which he governs, and say to him that his wishes in regard to Mgr. Ireland will most probably be fulfilled.'"

On December 2, 1903, Mr. Storer had an audience with Pope Pius X. As the Pope does not understand English, Mr. Storer delivered to him the President's message in French, as follows:

"Il m'a dit et m'a autorisé de dire à Votre Sainteté que l'Archevêque de St. Paul est son ami personnel, et qu'il possède toute sa confiance comme prélat et comme citoyen: qu'il désire vivement pour Mgr. Ireland tous les honneurs de l'Eglise; et qu'il verrait avec le plus grand plaisir et satisfaction l'élévation au Cardinalat de Mgr. Ireland."

Mr. Storer said he had kept the fact of his being commissioned by the President a secret because a press report of a similar purpose connected with a visit to the Pope of Mgr. O'Connell, a little while before, had drawn from the President's secretary a denial that the President had authorized it. A

similar report now appeared in the American press, which greatly annoyed the President. He wrote Mr. Storer as follows:

"White House, Washington,

"December 27, 1903.

"My Dear Bellamy: The enclosed article is but one of several of the same kind which have appeared, and letters are beginning to come to Hay and myself on the same subject. . . . Your faith has evidently been misplaced. In view of what has occurred I must ask you, while you are in the United States service, to repeat to no man what I have said to you concerning the subject of the article. . . .

"As it is impossible to differentiate what I say in my individual capacity from what I say as President—at least in the popular mind—and apparently also in the Roman mind—I must request you not to quote me in any way or shape hereafter.

"With love to Maria, believe me,  
"Faithfully yours,

"THEODORE ROOSEVELT."

That part of Mr. Storer's reply to this letter which referred to the Roman Church was a reminder that it was only when Blaine ran for the Presidency in 1884 that the Republican party began to make serious inroads on the solid Catholic Democratic vote, and a warning as to the probability of the return of the Catholics who had voted Republican to Democracy unless men like Ireland received recognition in Rome.

Soon after writing this, Mr. Storer received a letter from President Roosevelt of the same tenor as that quoted a few lines above, but much more peremptory in tone, and saying that the mere report that he (Storer) had called at the Vatican "had a very unfortunate effect."

Mr. Storer, feeling that the President wished to repudiate his (Storer's) action in going to the Vatican, wrote to Mr. Roosevelt tendering his resignation, which, however, the President refused to accept, writing to "Dear Bellamy" in reply: "It is absolutely all right; we will treat the incident as closed." This letter was dated January 29, 1904, and the matter was never alluded to again for two years, till the President quoted to Mrs. Storer her husband's letters of December, 1903, as proof that he had then been displeased with him.

During 1904 the friendly personal relations between the President and the Storers remained unchanged, as did also the President's attitude toward the promotion of Ireland. That fall at Oyster Bay, the President's summer home, the Storers visited him, and on October 29 Mr. Roosevelt spoke to Mrs. Storer about Ireland in such a way that she made a memorandum of what he said. In substance it was to the effect that he (the President) had spoken to Cardinal Satolli about Ireland, saying, "I consult Archbishop Ireland and lean upon him for support in every issue that involves the Catholic Church in America and in every question which concerns the Church in the Philippines." A few days later the President found that Satolli had reported the conversation to Mgr. O'Connell and had written a letter to the Vatican about it; and he intimated that while he had not mentioned the cardinal's hat to Satolli, he had made him aware of his feelings on the matter.

## LETTER FROM MRS. STORER.

As no American Cardinal was created in 1905 Mrs. Storer wrote the following letter to President Roosevelt:

"American Embassy,  
"Vienna, Nov. 20, 1905.

"Dear Theodore: I want to write to you in confidence of something which I have heard from Rome. Princess Alexandrine Windisch-Graetz has told me.

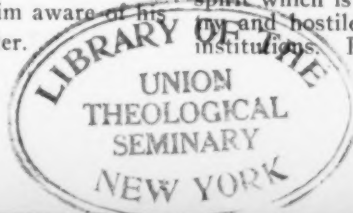
"She knew the Pope very well in Venice when he was Patriarch and has seen him often since at the Vatican. About eighteen months ago the Pope told her that he intended to appoint Archbishop Ireland Cardinal. He said: 'Ho studiato la causa: sara fatto' ('I have studied the question. It shall be done'). The Pope went on to say that there would be no consistory that year and perhaps not before the end of 1905, but that Archbishop Ireland's appointment was a certainty because the Pope believed it would please the American non-Catholics and the American President.

"Everything seemed settled, when Cardinal Merry del Val (who is personally not friendly to Archbishop Ireland because of the Archbishop's patriotism during our war with Spain) announced that 'The President of the United States has asked for the elevation of two Archbishops, therefore he cannot care very much about either.'

## PHILBIN WENT TO THE POPE?

"It is said that a Mr. Philbin went to Rome with a request from you that Archbishop Farley should be raised to the Cardinalate.

"This has wiped out Archbishop Ireland without promoting the Archbishop of New York. The diocese of New York represents (as it did in the lifetime of Archbishop Corrigan) the foreign and reactionary spirit which is hurtful to our country and hostile to our schools and institutions. I cannot believe that



you have asked for the recognition of this element, and that Archbishop Ireland's great work should reap no harvest of future influence would be a misfortune to the American Republic. If this assertion be not true I beg of you to set it right. I could take a cable from you to Rome myself and put it directly into the Pope's hand without Cardinal Merry del Val's knowledge or interference. You can trust me really. Please do not be angry with me for writing to you about this. You know that you can trust me. We are of one mind although of different creeds. Always affectionately yours,

"MARIA LONGWORTH STORER."

MR. DOOLEY'S COMMENTS.

Mr. F. P. Dunne, the humorous writer, who has become famous under the pen name of "Mr. Dooley," who characterized President Roosevelt as "an excellent watchman fr th' front dure, but who doesn't pay much attention to the back iv th' house," [where the Jesuits creep in] in summing up "th' pro-gress iv th' wurld in nineteen hundred an' six" thus refers to the Roosevelt-Storer episode under the heading "Diplomacy":

Th' year has been a notable wan in diplomacy. In Janooary th' Prisdint addressed the followin' note to wan iv his most distinguished Ambassadors: "Dearest Mariar: Well, well, it's like a breath iv fresh air to hear fr'm ye again. Ye're such a dear. Th' necktie ye knit fr me came this mornin', an' I'm wearin' it as I write. An' am sindin' ye a minichure iv mesilf. It wud fill me heart with happiness if I thought ye were wearin' it. Now, Mariar, will ye do something fr me? It's on'y a little thing, but I want it done very much. I wisht ye'd dhrup in at th' Vatican some day an' tell th' Pope that 'twud be a fine thing fr th' cause iv relligion if we cud show that an Irishman

doesn't lose annything be bein' a Raypublican. Tell him to give our good frind wan iv thim red hats that ar-re so becomin'. Ye'er's, Thaydoor. P. S.—Write soon. How's dear old Bell?"

Th' Ambassadeure acted at wanst. Puttin' on her diplomatic unyform iv green crape de shine an' carryin' a lavender parasol, she proceeded to th' Vatican. It is regrettable that th' simple priests there didn't understand her. They showed her th' dure, closed th' dure, locked it, an' said some prayers. To th' Ambassadeure Exthraordinary an' Minister Plinipootinchry iv th' United States iv America to th' Kingdom iv Hiven, Mariar, they give what is known in Rome as th' merry delval. Th' onforchnit incident was closed with th' usual di-plotomatic resarve. Th' Prisdint wrote a letter to th' Ambassadeure beginnin' "Say, you," an' the Ambassadeure rayturned to America with her husband, an' sint all her private letters, valentines, keepsakes, an' phottygrafts to Th' Cincinnati Inquirer fr publication.

### The President's Statement.

On December 9, 1906, President Roosevelt made public a letter written by him to Mr. Elihu Root, Secretary of State, explaining the reasons for removing Mr. Storer from the diplomatic service of the United States. He quotes a letter dated December 1, 1906, from Postmaster-General Cortelyou, who was secretary to President McKinley, denying Mr. Storer's assertion that Mr. McKinley had used his influence to promote the ambitious schemes of Archbishop Ireland, and had commissioned Bishop O'Gorman to deliver a message to the Pope of a similar character to that alleged by Mr. Storer to have been received by him from Mr. Roosevelt.



President Roosevelt asserts that the Storers have misrepresented his attitude. In one place he accuses Mr. Storer of being guilty of "an absurd untruth," and in another place he says that "Mr. Storer's statement is false." Perhaps the President does not know that the Storers, as members of the Roman Church, would be quite justified in "handling the truth carelessly" for the good of the Church, and that if they did, any priest would gladly give them absolution for so doing, and their friend, Archbishop Ireland, would get a plenary indulgence for them.

President Roosevelt's statement, however, contains several passages that are of interest to all Protestants.

For example, he says that "Mrs. Storer insisted to me often that their change of creed had proved a deadly blow to her husband's career, and that they were suffering for 'conscience sake.' I accepted this statement," continues the President, "as true, and it gave me a certain chivalric feeling that I ought to do what I could to help them and be as patient as possible with them."

[We hope the President's "chivalric feeling" for those who suffer "for conscience sake" has not been chilled by the ingratitude of the Storers. Should he, in the goodness of his heart, manifest his sympathy for those who have been converted from the Roman Catholic Church, and are now Protestant Christians like himself, we believe that his confidence would not be betrayed, as it has been by his Roman Catholic friends.—Ed. C. C.]

In a letter to Mrs. Storer dated May 18, 1906, Mr. Roosevelt says:

"You must remember that there are many people who feel about their religion just as you feel about yours. They can no more understand your turning Catholic than you can understand Catholics turning Protestant. Some of the best people I have ever met were Protestants who had originally been Catholics. The worst thing that could happen, both for them and the Catholic Church, would be for the Catholic Church to champion the iniquities that have undoubtedly been committed, not only by lay but by clerical would-be leaders in the Philippines and elsewhere. One incident, which I actually cannot put on paper, came to my personal knowledge in connection with a high Catholic ecclesiastic in Cuba, which was of a character so revolting and bestial that it made me feel that the whole hierarchy in the island needed drastic renovation."

Continuing his statement, President Roosevelt says:

"Mrs. Storer wrote me with great freedom, and sometimes it was difficult to know quite how to answer her. Both she and Mr. Storer continually made attacks upon all sorts of people, especially dignitaries of her own Church. At one time she wrote me with great bitterness against the Protestant missionaries who were being sent to the Philippines, at the same time requesting me to champion Archbishop Ireland because he had been loyal to the United States during the war with Spain, which she asserted was not true as to another Catholic Archbishop whom she named."

[The "other Archbishop" whom the President said Mrs. Storer referred to, must have been the late Archbishop Corrigan, of this city. His successor, Archbishop Farley, is in the same category—a friend and supporter of Tammany Hall. It

was in the interests of Tammany Hall that Corrigan had Father McGlynn excommunicated.—Ed. C. C.]

Like the true American that he is, Mr. Roosevelt says in the same letter to Mrs. Storer:

"I do not like to see any one admit for a moment the right of a foreign potentate to interfere in American public policy. For instance, you speak of the Pope being angry with Archbishop Ireland for not stopping the war with Spain. As far as I am concerned I would resent as an impertinence any European, whether Pope, Kaiser, Czar, or President, daring to be angry with any American because of his action or non-action as regards any question between America and an outside nation. No pretension of this kind should be admitted for one moment. If any man, clerical or lay, Bishop, Archbishop, priest, or civilian, was in any way guilty of treasonable practices with Spain during our war, he should be shot or hung, and it is an outrage on justice that he should be at large."

As Mr. Roosevelt, the President of the United States and the most popular man in the world to-day, positively asserts that he did not commission the Storer to request the Pope to bestow a red hat upon Archbishop Ireland, it is a pleasure to recall the Scotch verdict, "Not proven—but don't do it again."

"Having subscribed for **THE CONVERTED CATHOLIC** for over twenty years, I would feel lost without it if it should fail to come on time. It gives me intelligence of what is being done by Rome, and for the deluded members of the Roman Catholic Church, which I get from no other source.

"J. T. V."

### Leave Rome Alone!

When Protestant ministers in their own pulpits go out of their way to eulogize the Roman Church or to flatter the priests, it is a sure indication that something is wrong with their heads or their hearts—or both. One of the latest cases in point is that of the Rev. E. Lawrence Hunt. In the summer of 1905 he left the Washington Heights Presbyterian Church, at Washington, D. C., and at the close of his farewell sermon he gave to a little girl, as a reward for learning the Gospel of John, an old cross that had been blessed by Cardinal Gibbons, saying that the said blessing had "a wide significance," and that it would "do untold good to the Roman Catholic Church."

He is now co-respondent in a sensational divorce suit brought by a Government official named Charles C. Bassett against his wife.

If all Protestants would simply leave the Roman Church alone, and withhold from it any support in money or patronage or eulogy, the intelligent and thinking Roman Catholics in this country would soon make an end of that system, and throw off the rule of the priests, as their co-religionists are doing in all the Latin countries in the world. "Accommodating" Protestants who help the priests and nuns with their local enterprises are really giving aid and succor to the agents of a power that is diametrically opposed to all the principles upon which this nation is founded.

## CARDINAL GIBBONS AND THE CRISIS IN FRANCE.

BY CHARLES EATON, WATERLOO, N. H.

THE Pope's flagitious interference in France in her effort to place her own church property in the control of her own citizens should admonish all Americans of the Roman dictation that awaits them when the Pope's schools, in this country, have done their intended work.

The dignified, considerate and still unflinching enforcement of the property articles in the Church and State Separation law has evoked from Cardinal Gibbons a remonstrance that blazes with loyalty to Papal absolutism and dictation in the affairs of nations, and discloses his utter disregard of the decrees of the ballot box and the rule of majorities—the only rule known to democracy by which it can establish government, preserve peace and administer justice. For the Pope's blow at France is a blow at the ballot box of democracy the world over, as deadly—if it succeeds—as was the shot of the assassin Booth at the brain of Abraham Lincoln.

Cardinal Gibbons suddenly finds great virtues in Americans who maintain "vicious," "godless" public schools; while in France he finds brutality and tyranny together with rank infidelity, notwithstanding the French schools were Catholic when the present actors on her national stage were educated. "I think I know my countrymen," says the Cardinal. "They love fair play, they love liberty, they love to see humane dealings." Then he takes us into his confidence and assures

us that these things have been his "comfort and support and hope during a long career." That is all a very fine burst of flattery. But his episcopal utterances abound in evidence that his comfort, support and hope rest on driving the children of our country out of our schools as out of infected houses into his parochial schools, and so leave our public schools to perish under his scorn and loathing. To intensify the religious "wreck" in France he testifies also that there is "no great party" among us "that makes it a chief aim to weaken the power of religion." This testimony exposes the sham predictions which for full forty years have come from Papal pulpits and confessionals that our schools will fill the land with paganism. The Cardinal's comparisons of the moral and religious conditions in the two countries ought to spur Catholics to examine more carefully whether in indulgences, dispensations, confessions and absolutions, intellectual restrictions and sacerdotal dictation there is the uplifting, strengthening and purifying power which there is in honest, sincere and free exercise of one's own judgment, mind and soul.

The conflict in France is not over the ownership of church property. The State, the departments and the communes own the property. The State in France in all its sub-organisms is the people, the same as is our republic. The dispute is whether France, a sovereign nation, shall control its own property or

whether the Pope, a foreign potentate, shall control it.

France asks no rent for the property; she tenders the use and enjoyment of it without condition save that it shall remain in control of her own citizens.

The "confiscation" of the property, though a part of its history, is not an element in the issue as respects the Pope. Neither he nor his Italian ancestors paid for the property "confiscated." The confiscation was in the eighteenth century, and while justice should always be done, experience has proved it best to set limitations to claims according to age; because the revival of long silent claims causes more mischief—perjuries and intrigues—in the wrangle to satisfy them than the evil in outlawing them. If Cardinal Gibbons and Archbishop Farley want to redress mouldy claims let them pay the French Protestants for the eight hundred church buildings—alas! the beautiful temples of Charenton and of Nîmes among them—destroyed by the Revocation of the Edict of Nantes.

Cardinal Gibbons asks if New York confiscated Trinity Church and its endowments, would it be right, a hundred years hence, to refuse to make reparation because the original sufferers had "long since moldered into dust?" Indeed it would be right if the Trinity communicants and pew occupants, a hundred years hence, constitute a vast majority of the taxpayers of New York, and these people, after free discussion and fair election, vote against reparation in that manner. The heirs and the successors

of the former sufferers in France are the present taxpayers—the people who must pay the damages. A man cannot realize much reparation for the confiscation of his ancestors' churches by pulling his own money out of one pocket and putting it in the other. The estates of the Marats and Robespierres, the confiscators, if they left any estates, long since passed beyond identification and the reach of court writs. Still farther, the State is the people—the Catholic people and all others—and hence they now own all their ancestors lost—all the churches.

But the Concordat was abrogated without regard to "the wishes" of the Pope. This century-old instrument had no stipulation for its expiration. It bound Church and State together. This bondage, in the light of more than a century of experience, was a curse to both, according to the opinion of a vast majority of the French—practically all Catholics, or at any rate raised and brought up as Catholics. Our American experience with separation of Church and State confirms the soundness and wisdom of their judgment. The Pope, as charged by the government, had violated the obligations of the treaty in making bishops and in not making them. This breach in itself, in all courts, justified France in annulling the compact. The Catholics themselves are an overwhelming majority in France, and in their national elections they have confirmed the abrogation. In Cardinal Gibbons's dispatch of last summer to the French bishops he expressed the hope that the Catholics of France might enjoy the religious freedom

accorded their American brethren. Amen. But what greater freedom do American Catholics enjoy than the ballot and the free exercise of it? And what more flagitious tyranny could be imposed on them than to have the decrees of the American ballot box countermanded by a papal interdict? Cardinal Gibbons knows how to flourish the sweet words of liberty to divert attention while fettering freemen. At the Catholic congress in 1889, after he had the machine all in order, he gave "the boys" this sendoff: "I pray . . . that your deliberations may be marked by that liberty and independence which characterize free men." This, to the American public, seemed like an assurance of free speech. But all the papers to be read had been "marked" by pontifical censors sworn to allegiance to Vatican dictation and not to American "independence" in morals, education and religion.

In bitter wailings Cardinal Gibbons insists that the French law has "no parallel in our method of keeping Church and State separate." If this were true, does it justify the Cardinal in supporting the Pope in attacking the pillars of republican government in France? If there is injustice in the law—there is no law perfect, rank tyranny was buttressed by Magna Charta and slavery was in our charter—should not the appeal for reformation be to the electorate of France, and not to an outsider? What is our army in Cuba for but to save that republic from being wrecked by a defiance of the decrees of the ballot box? A mob overthrowing the will of the majority? When Edward Everett and Marcus Morton ran for the governorship of

Massachusetts the passions, pride and bitter prejudices of mighty partisans fought so intensely for victory that one ballot alone in a vote of over 100,000 determined the result—the defeat of Everett. But that was enough because it was a majority. Who can tell the cost of bringing the savage white man to respect the majority of one as much as that of a 100,000? Who can foretell the fate of liberty and justice, the world over, when respect for and obedience to majority in national elections and national legislation shall have been driven out of the hearts of the people by Popes and cardinals!—foreign and American ecclesiastics! Cardinal Gibbons wants things done in France as in our country. Then let him first produce a statute authorizing the Pope to interfere in our country before joining him in his onslaught on the splendid people of France.

However much Americans were disgusted with certain lines in the recently disclosed letters of President Roosevelt to Mrs. Bellamy Storer here is a sentence that should be engraved on the hearts of all Americans: "I do not like to see any one admit for a moment the rights of a foreign potentate to interfere in American public policy." If the people of any nation are to have homes of their own, schools of their own, a flag of their own, a government of their own, an army of their own, rulers of their own choice and a land of their own, is not that a true sentiment? Should France adopt any other?

But Cardinal Gibbons's contention is not true. Each constitution of our States declares itself to be the supreme law of the people in all matters not delegated to the United States constitution; and marriage, education, mor-

als and religion were not committed to the Federal Constitution except in the District of Columbia and the Territories. There is then no room for Papal canon property law in any State. No church can receive, hold or transfer its property except under the laws of the sovereign people. Joseph Story, who graced the supreme federal bench for over thirty years and whose work on the conflict of laws is an authority in Europe and America, says that "the whole power over the subject of religion is left exclusively to the State governments."

In the famous Mormon case in which the defendant justified his polygamy on the ground that it was a part of his religion and that freedom of religion was guaranteed in the United States, Chief Justice Waite declared: "To permit this would be to make the professed doctrines of religious belief superior to the law of the land and in effect to permit every citizen to become a law unto himself. Government would exist only in name under such circumstances." In Williamsport, Pa., Bishop O'Hara was enjoined by the court from ejecting a priest from a pulpit before he was proved guilty of breaking his church law. In New Orleans the Papal bishop was forbidden to bury the dead from any church; the "obituary chapel" being the place the health law provided. New York has recently forbidden nuns to wear their religious garb—their own property—while teaching in the public schools. Time and again the courts have interposed to prevent priests from injuring the layman's property, occupation or character in administering church discipline. The rights of all churches are scrupulously guarded, but at the same time the churches are "at

the mercy" of the States the same as under the new French law.

How can Cardinal Gibbons justify his strange misrepresentation of the facts? By the precept of his Church catechism that teaches the youth that one's "position" often binds one "to conceal the truth" (Deharb, p. 68); or will he plead ignorance? Can he deny that his brother prelates—and probably himself—have pretended to suffer the same oppression as that complained of in France? In the pastoral letter of the bishops in their council in Baltimore in 1866 it is recorded: "We still have to lament that in many States we are not permitted legally to make those arrangements for the security of church property which are in accordance with the canons and discipline of the Catholic Church." In the paper read at the Catholic Congress in Baltimore by John Gilmary Shea, LL.D., is this accusation: "The Federal Government has constantly invaded the rights of Catholics secured by the constitution or by treaty. Property belonging to the church has in more than one instance been seized, etc." This allegation has the extra force of the approval of six bishops—Ireland, Gilmour, Maes, Ryan (of Buffalo), Harkins and Foley, who served as censors of all the papers. These complaints had no basis other than the foiled and disappointed rapacity and monopoly inbred in papal ecclesiasticism. But these complaints are parallel with the present sham complaints against France. The Pope and Cardinal Gibbons are wailing in a self-assumed martyrdom—a martyrdom of contumacy and cant and intolerance.

One more question. Did the statutes which sanctioned these pretended wrongs in America menace the exist-



ence of Catholicism? The answer to this question is a crushing answer to the Pope's supreme complaint against the French law. He avers that the local boards of even three persons, as trustees, authorized to control the property, "cannot be formed without violating the sacred rights which are essential to the very existence of the Church." But behold the great growth of the Roman Church in this country under similar trustees—wardens, corporations, etc.—all under the jurisdiction of the State!

Nevertheless, would that that execrable Papal ecclesiasticism which fosters fanatical bigotry, tyranny and intolerance might perish under the just and equal laws of both France and the United States! When the knell of these monsters is sounded then Catholic parents can select the school books and choose the teachers for their children; then a Catholic marriage will not be cursed as "filthy concubinage" because a priest was not present; then uncles will not receive dispensations to marry nieces; then Catholic laymen can control the church property their money has bought; then the old Catholic soldiers in the lodges of our benevolent societies may hope for pardon for loving refining companionship; then the Grand Army members can consecrate the graves of their brothers in Catholic cemeteries with their funeral ritual; then the John McGuires who attend anti-poverty meetings or the lectures of an excommunicated priest like McGlynn, will not be refused a Christian burial; then Catholic writers can give the world the light of their wisdom unrestrained by a censorship by

which is forbidden "attachment" for "country" and "family;" then the Catholic scientists, the learned Mivarts can tell the truth and disclose the facts as they find them; then cowardly politicians can serve the people instead of the priests; then the padlocks will fall from the lips of non-Catholics, for the Papal boycott will be no more; then State and National funds will not go nominally to charities—really to help destroy the public schools by building parochial schools; then every Catholic can be an American citizen, select his companionship, bestow his charities, interpret his Bible, select his books and worship his God according to the dictates of his conscience without being arraigned as a malefactor, guilty of mortal sin and unfit at his death for a decent burial.

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### Enlighten the Catholics.

A friend of ours, one of the best and noblest Christians in America, sent an order to Father Crowley for 500 copies of his book to be distributed by him to ministers and other Protestant friends. We wish it could be circulated among Roman Catholics. No sensible, self-respecting man would allow his wife and daughters to confess their sins to such priests as are depicted in that book. But it should be followed up by the teaching of the Christian religion. It is a good work to show up the priests as great sinners, but at the same time we should tell the people of the exceeding riches of the grace of God in Christ Jesus, which can be had without money and without price by every one who believes in Him.

### Bits of Correspondence.

From Oregon:—I have by the grace of God been enabled through the use of "Aimee's Marriage" and THE CONVERTED CATHOLIC to thwart a mésalliance and save a fine Protestant young man from marrying a Roman Catholic; and we hope to keep up the good work as long as the good Lord spares us our life and faculties. God bless you abundantly in your great work. I am ashamed to have neglected you so badly as to my subscription during the past year; but I have not forgotten you in my prayers, although my hands and head have been so busy that I have been unable to attend to many matters as I should have liked.

E. L. L.

[In saving that young Protestant from the Jesuitical snares of the Roman Church—which often uses attractive girls as decoys—our good friend has done a good work for God and humanity. As he says, he is a very busy man, but he evidently finds time to be occupied about the Father's business. Roman Catholic pitfalls and traps for Protestants of means or influence—or both—are many and cunningly devised, and anyone who saves an intended victim from the priestly toils does a good work.]

From Illinois:—I like THE CONVERTED CATHOLIC immensely. It is one Magazine I would not like to do without; and I pray you may long be spared to carry on such a good work, for I think Roman Catholics are hard to reach. A. R.

From Pennsylvania:—I am "a miserable sinner," even though I am not an Episcopalian! I am

again in arrears to THE CONVERTED CATHOLIC. I therefore enclose enough to pay for the past year and the year to come. I am deeply interested in your work, and will not cease to pray for your success.

J. B. W.

From California:—I cannot get along, and do not wish to get along, without THE CONVERTED CATHOLIC. It is pre-eminently the best religious Magazine in the world for the money.

A. F.

New York State:—As an old subscriber I am as much interested as ever in your work. It is a great privilege to hear from THE CONVERTED CATHOLIC how truth and righteousness are prevailing all over the world.

M. S. H.

From Alabama:—Please send me THE CONVERTED CATHOLIC for 1907, and also a copy of General Harris's "History of the Great Conspiracy." While the General was stationed in Wheeling, W. Va., I was a member of his Bible class, and I am anxious to read the book.

S. V. S.

From Florida:—I shall quote from your Magazine and commend it in the new edition of my book, "Echoes from the Roman Catholic Winter School," which I am now preparing.

If you send me sample copies I may be able to get some subscribers. I file all my copies for future reference and hence cannot spare them.

REV. E. J. YOUNG.

From Maryland:—I congratulate you upon the ability and indefatigable energy displayed in getting

out such a charming periodical every month. The activities of the Roman Catholic authorities seem to be centered at the White House, where unusual favors appear to be accorded them. Don't forget to watch developments at the Capital.

C. F. D.

From Canada:—I am greatly pleased with the efforts put forth in your valuable paper to expose the dark deeds of Rome, and to spread the light of the Gospel of Christ. A week ago it was my privilege to hear Father Fournier, a converted priest who had an interview with you a few years ago. Through the work of the Grand Ligne Mission of Quebec Province, Canada, he has now come out of heathen Rome and preaches Christ and Him crucified as the only way of salvation. I wish you every success in your great work. W. D.

From New Mexico:—I have been reading your very valuable Magazine for some time. I wish to assure you that I appreciate your stand for the truth, and wish you Godspeed in your noble work of uncovering sin in high places. I would like to know if your Magazine can be obtained in quantities for distribution among English-speaking Catholics, of whom many live in our town. I am pastor of a church and the principal of a school.

M. F. D.

[It will be a great pleasure to send this good brother a package of THE CONVERTED CATHOLIC every month. We are sure some of the Lord's stewards will esteem it a privilege to make this package as large as possible by their contributions.]

From Illinois:—I wish every priest and every member of the Roman Catholic Church had a copy of your Magazine, and so could realize how they are being fooled by the bishops, cardinals and the Pope at Rome. I cannot see how these people can be so blind to their own interests. May you be ever bold to speak the truth of the Gospel and condemn the evil practices of Rome.

M. N. L.

[This year we wish to send a copy of the Magazine to every young priest in the United States. The old parish priests are wedded to the ways of this world.]

From Washington, D. C.:—I thank you for sending me sample copies of your excellent magazine. I find them full of interest. I recently met a young Italian priest who only left the Roman Catholic Church a short time ago. I gave him a copy of your December issue, and feel sure that its perusal will greatly help and encourage him. I do pray that the light of Christ may soon dawn upon the whole Roman Catholic world, so that the deluded people may understand and realize the full meaning of salvation in Christ and justification by faith.

L. W.

### Priests and Celibacy.

It was a remarkable coincidence that a slight reference to the delicate relations of priests and women in THE CONVERTED CATHOLIC for November, 1906, should be so soon corroborated in such a singular manner by a tragedy resulting from the enforced celibacy of the priesthood.

In a boarding house in New York City were found, on December 13, 1906, dressed in their night clothing, the bodies of Father Charles S. Quinn, of St. Agnes's Roman

Catholic Church, Atlantic Highlands, N. J., and of Miss Bridget Kiley, housekeeper of the rectory of that church. Death had been caused by asphyxiation from escape of gas. Across the headboard of the bed were a priest's cope and stole, and a cassock and surplice had been thrown over a chair. Among other documents found in the room was a letter to "My Dear Husband," and signed "Mamie—Mary Agnes Curry," in which the writer said, among other things: "I do love you sincerely and truly, and to-day, dear, the 19th of July, our parting day, the saddest day of our lives, I, Mamie Quinn, pledge my troth to be true and faithful to my lawful and legal and true husband, Charles S. Quinn, 'until death do us part.'"

When will the Roman Catholic people open their eyes to the fact that the priests are as great sinners as themselves, and that it is the extreme of folly to confess their sins to such men? In the Christian religion there is only one Priest, Jesus, the Son of God, who can forgive sins, and whosoever will repent and turn to Him in faith and trust, crying from the heart, God be merciful to me a sinner, will receive pardon and absolution and peace, such as neither the priests of Rome nor the world can give.

#### A YOUNG PRIEST MARRIED.

(N. Y. *Tribune*, December 17, 1906.)

Much excitement was caused in The Bronx a few days ago when the rumor spread that Miss Nellie Callahan, the daughter of William H. Callahan, a wealthy contractor, living at Parker avenue and Glebe street, West Chester, was married to Father Angelo Alonzo, a young

Spanish priest, who, until two months ago, was an assistant at St. Raymond's Catholic Church, West Chester.

The rumor was confirmed last night by the bride herself. The young woman told a *Tribune* reporter that she sang in the choir of St. Raymond's Church, and was married to the priest a few weeks ago.

"It is true," she said, "that Father Alonzo and I were married. That is all I have to say."

At the Callahan homestead Mrs. Callahan, when asked where Father Alonzo was staying, gave his address as No. 314 West 125th street. At this number there is a school of languages conducted by A. Alonzo. It was learned later that Father Alonzo, after his marriage to the girl, had opened this school.

Father Alonzo is about twenty-five years old. About three months ago, when his attentions to Miss Callahan became public gossip, he was said to have been severely reprimanded. Afterward he was removed to another parish.

No one knows how many priests in every diocese in America are secretly married, or ought to be. As was said in the paragraph in THE CONVERTED CATHOLIC, referred to above:

"A whole volume could be written on the subject of the relations between priests and women. One young lady whom a priest had promised to marry sent to the Editor of this Magazine his letters, in which he addressed her as his dear wife. She was advised to urge him to marry her, and to tell him that she had communicated with friends who sympathized with her in her desolate condition. The sudden death of the priest, who had been removed to another parish, put an end to the correspondence. The young lady first met the priest at a convent school."

## THE SEPARATION OF CHURCH AND STATE IN FRANCE.

**L**AST month the Separation Law passed in 1905 went into effect; and another bill containing some amendments as to details has also become law, both the Senate and the Chamber giving the Government similar majorities to those that signalized the passage of the original measure.

An important feature of the Separation Law is that it is entirely the work of Roman Catholics themselves, France having always been a Catholic country—"the eldest daughter of the Church"—and the nominal Protestants being only about one in thirty-six.

It is also to be borne in mind that the Separation Law has been enacted by the legislature of the whole nation, while the Catholic policy has been dictated by only one man—Pope Pius X. This so-called "head of the Church" at Rome has issued orders to the French bishops and priests to disobey the law, though two-thirds of the bishops and nine-tenths of the priests wished to obey the law, which required only a simple declaration of intention to continue services in the churches, and to use seminaries and other institutions as formerly. But the Pope's edict prevailed, as excommunication would follow disobedience to his commands. Cardinal Richard, Archbishop of Paris, when requested by the Government officials to indicate whether it was his wish to remain in his palace, declared he had to obey the Pope; and so he withdrew from his official residence. All the other bishops of France followed suit. The churches have not been closed and the priests could hold services there as usual, with only an official present to prevent any denunciation of the Government. The mid-

night mass at Christmas was abandoned in all the churches, but at the other services the priests and people entered at the side doors and masses were said as usual.

Several parishes have organized cultural associations as the law required, despite the Pope's prohibition. The Government has made no war on religion, but has sought to regain possession of the Church property in the interests of the whole people. It is the Pope who is making war on religion in France, and bringing untold hardships upon the bishops and priests; and ruin has come upon thousands of employees whose livelihood was connected with the Church. Manufacturers of church ornaments have closed their factories. The effects of a maker of church statuary, who died recently, were sold at auction, and statues which would ordinarily bring 300 francs sold for ten francs. The demand for priestly vestments, crucifixes, medals, and banners has almost ceased.

In the meantime, thousands of French Catholics have left the Church because they refuse longer to accept its dogmas or bow to its authority. Thirty-six millions of Catholics have decided that the religion she has given to the people has been a perversion of Christianity.

The French Government is only carrying out the behest of the people in emancipating the nation from Roman rule.

There will be no retreat on the part of M. Clemenceau and his associates in the Government. "If the Church elects to have war it will have it," said he; "but the world will bear witness that the Vatican is like a foreign power try-

ing to dispute the authority of the French Government."

The thought of the world is toward liberty and progress, and the Catholic nations of Europe are falling into line. France to-day, then Italy, then Spain.

The American people should not give a welcome to that politico-ecclesiastical tyranny, that false system of religion from which the Catholic peoples are emancipating themselves.

### Great Changes in the World.

BY REV. A. T. PIERSON, D.D., BROOKLYN.

Papal lands are now becoming singularly accessible where for centuries Protestant missionaries were as effectually excluded as from any part of heathendom. Who could have foreseen fifty years ago that Italy would be free to the Gospel and the city of the Vatican itself be occupied by forty Protestant centers! Or that the land of the Inquisition would permit Bible carts on the streets of Madrid publicly selling God's Word! What a work McAll did from 1872, when he opened his first salle in Belleville, till twenty years after, when ill health drove him to England! Think of this one man linking a chain of stations together from Paris to Rome. At one time one hundred and thirty salles open nightly! And the French Government knighting him with the star of the Legion of Honor, and granting license for a new salle as the most efficient police station!

South and Central America, nominally Roman Catholic, especially invite occupation. What change of attitude and prospect since Captain Gardiner died of starvation at Ti-

erra del Fuego, or Matilda Rankin began work on the Mexican border and Testaments were smuggled into Mexico in the knapsacks of soldiers! From Gulf to Cape behold one vast open area. There lies the Argentine Republic with 1,600,000 square miles and 3,000,000 people, and Brazil with double the area and four times the population; and twelve minor States averaging 300,000 square miles and a million and a half of citizens.

Surely world-wide opportunity means commensurate responsibility. Woe to the Church if Laodicean lukewarmness leads her lightly to regard and practically to neglect such privilege and duty. Christ's trumpet peal is "Occupy till I come!" There is need of men, of money; above all, of prayer. Neither heralds of the Gospel nor gifts of money will fill the gap if prayer be lacking; but true prayer will send men and women to the field and secure a firm hold on "the ropes" at home while others go down into the dark caverns of superstition and idolatry. Nowhere burns such a divine searchlight, exposing the deformity of selfishness and illiberality, and turning our comeliness into corruption, as when we get alone in the closet with God. But nowhere else do we also find how greatly beloved of God is the humbled soul who, conscious of unclean lips, waits for the touch of a coal from the heavenly altar that gives the tongue of fire, and the voice from the secret place of power, saying, "Behold, I send thee forth as my witness to the ends of the earth!"



## FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SEVENTH SERIES.

## I.

NEW YORK, JANUARY, 1907.

Sir:—At the beginning of a new year I would like to write to you on the greatest subject that can occupy the mind of man—the Christian religion. Whence came we? What are we doing on this earth? And whither are we going? These are questions that I would like to discuss with you, as we count time by the beginning of another year. We came from God; He is our Creator, our Father in heaven; and though we have been rebellious children He has provided a way for us to return to Him and be restored to His friendship and love—which has never wavered—as if we had never gone astray. God so loved us, even when we were dead in trespasses and sins, that He gave His only begotten Son as the means of leading us back to Him. Jesus Christ came from the bosom of the Father to save us from the consequences of our own folly and sinfulness that had separated us from our Father in heaven. The Son of God came, not in the form of an angel, but in the form of man, in all things like as we are, except our sinfulness. He was tempted by the evil one, as we have been. He endured more sufferings than we have been able to bear. He was the Man of Sorrows, and acquainted with grief, despised and rejected by His own people, who, when their high priest, accusing Him of blasphemy, asked what they should do with Him, answered, He is guilty of death. “Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands.” Surely He hath borne our griefs, and carried our sorrows; He was wounded for our transgressions; He was bruised for our iniquities; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. And then He died for us, crucified by His own people, whom He came to save. “Then said Jesus, Father, forgive them; for they know not what they do.”

Thus the way was opened for all mankind to return to the Father's love. “I go to prepare a place for you, that where I am, there ye may also.” And now we know that “if any man sin, we have an Advocate with the Father, Jesus Christ the righteous;” and “He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” “Wherefore God also hath highly exalted Him, and given Him a Name which is above every name.”

I should like to continue in this vein, Cardinal, at the beginning of a new year and tell you—and all whom I am privileged to reach by this letter—that whosoever will may come into the Father's presence, reconciled by the power that is in Jesus Christ; and I hope to enlarge upon this subject at a future time. For the present, I beseech you to get right with God.

Now, I think it well to refer to your interference in behalf of the Pope in the conflict between Church and State in France, and your double-faced-

ness in your attitude to the American people in pretending to be "liberal," while all the time you are an ultramontane; a Jesuit, in fact, though not in name, supporting the temporal power of the Pope; an enemy of the open Bible and of our public school system, as well as of all forms of civil and religious liberty. If you were not, you could not hold on to your red hat twenty-four hours.

Nobody knows better than you the absolute falsity of your slanders on the French Government. You know that it has not been captured by atheists and freemasons; that it is only carrying out the will of the people of France: that its action has been caused not by hatred of religion, but by the continual interference of priests in politics and by their plotting against the republic. You bear false witness, Cardinal, in this matter, and you know it.

You have the impudence to appeal to the American people for "sympathy" for the Pope in this affair. You know that the American people detest monarchism in temporal affairs—and much more so in spiritual; still more would they abhor the idea of a foreign priest undertaking to dictate rebellion against the law of the land, and attempting to set himself above the head of the government. If they could only be got to believe, what you and I know to be a fact, that the Pope claims—whether he receives it or not in every individual instance—the allegiance, or rather the obedience, of American Catholics in temporal and political matters as well as spiritual, every priest, monk and nun would be driven out of the United States within six months.

Now let me show how you have betrayed American principles. The French Government passed a law the Pope did not like.

You wrote to Cardinal Richard, Archbishop of Paris, assuring him of the sympathy of American Catholics in his obeying the Pope and deliberately disobeying the law of the land.

Now, if you had been a true American you would have written like this to Cardinal Richard: "What you should do is to obey the law of the land now, and begin at once to take measures to obtain its repeal by constitutional methods in this or the next legislature." That is the American way of doing things. What would be the condition of things in any State of the Union if your plan were acted upon after every election, especially if the minority were urged by some foreign "potentate" to set at naught the will of the majority duly expressed at the polls?

The fact is no man can be a good American citizen and a good Roman Catholic; and I am glad that you and other bishops and priests are making that so plain to the people, and I am specially grateful to Bishop Kelley, of Savannah, Ga., for advising his people to obey the laws of the Church before those of the State, and for boldly announcing that he would unhesitatingly break the laws of Georgia and advise his people to break them if those laws interfered in any way with the rights of the Church. This is putting the Pope above the President in the plainest language, and if American communities put into public offices men who are of the same mind as Bishop

Kelley, they will have only themselves to blame if they have reason to be sorry for it.

You know as well as I do, Cardinal, that the fundamental principles of your Church are in direct antagonism to those on which this Republic is founded.

Rome believes in the absolute sway of one man; America believes in the rule of the people.

Rome is against liberty of the press, of the platform, of worship, of belief. America stands for the liberty of the individual in all these things. Rome stands for keeping the people in ignorance and poverty (demonstrated by the hordes of Catholics, its unfortunate victims, pouring into our country every week). America stands for universal education, and opportunity and encouragement for every individual to acquire wealth.

Rome stands not only for union of Church and State, but the State being merely a tool in the hand of the Church. ("Bloody" Mary of England, Charles V of Germany, Philip II of Spain, and Charles IX of France are familiar types of model rulers after Rome's own heart.) America believes in a free Church in a free State.

Rome believes in every man handing his conscience and his judgment in all things over into the keeping of a priest. America believes in every man deciding for himself as to the rightness or wisdom of questions that arise before him, and acting accordingly. Rome believes in schools the chief object of which is to bring up children to submit to the domination of Papal agents in all things. America stands for schools in which no distinctively denominational teaching or training is given, though the Bible is only excluded where politicians have been manipulated by priestly foes to the public liberty.

Rome stands for Rome rule in the United States—in every sphere of life, especially political, municipal and commercial, which promise harvests of graft of all kinds. America stands for home rule everywhere, and for the priest confining his energies to purely religious duties.

There are many other important things on which the Vatican and the Capitol are as wide as the poles asunder, and can never be drawn any closer as long as each remains what it is, but these will do as samples.

For the future, Cardinal, please wear your true colors when you stand before the nation—as a foreign-hearted, double-minded agent of an alien priest whose tyranny you are trying to rivet upon a noble, generous and liberty-loving people whom you and a host of deceitful priests are trying to enslave.

You should talk to the American people like this: "The Pope knows much better than you do what is good for you—and especially for him—both for this world and the next. All the priests, monks and nuns and Jesuits are here for the purpose of bringing the country into subjection to him—for the benefit of our own pockets now and for your own good in the next world when we have got all out of you that we can. We shall not rest satisfied until we rule every State and the whole United States;

and every non-Catholic place of worship shall be closed and the Pope alone shall be exalted in that day."

That would have the double merit of being true and being sincere—virtues now conspicuous by their absence from all your public utterances.

I am glad that your untruthful public appeal and the un-American speeches of other priests have totally failed to mislead the American public. By Mr. Charles Eaton in this Magazine every important statement you made in your appeal to the nation is traversed; and the utterances of newspapers all over the land show an encouraging amount, not only of comprehension of the subject, but of good sound American opinion on the same.

The word having gone forth from the Vatican to misrepresent the action of the French Government in saving the Republic and ridding it of Rome rule, you and all your followers in the United States have endeavored to deceive the American people as to the facts in the case. But you have not succeeded. Your sophistries have been exposed in the American press; and though our politicians have been silent—Oh! the Catholic vote—the ministers of Christ have not refrained from speaking the truth. Right in the city of Washington, which is in your jurisdiction, a minister of the Methodist Episcopal Church, Rev. Dr. Joseph E. Smith, preaching to his congregation in Grace Church, as reported in the *Star*, December 31, said:

When I see politicians of all grades, from the President down to the village boss, bowing before them in deepest obeisance; when our chief magistrate, according to his own expression, searches with a microscope for a man of their religion whom he may exalt to a position in the cabinet, I tremble for the result. France demands that her ministers shall first of all be Frenchmen; that they shall, in things temporal, acknowledge the government to be supreme. But the United States refuses to learn the lesson which is taught by every nation where Rome has the supremacy. . . . Brethren, beware. God lives. The politician that puts place and office before liberty and right shall perish, and his very memory shall rot.

Dr. Smith was preaching on the subject: "France and Religious Liberty; a Reply to Cardinal Gibbons." He continued:

The present condition in France is the result of centuries of teaching and of political intermeddling upon the part of the Church. For long centuries that Church has had not supremacy merely—it has been wellnigh the sole religion of the French people. Every other religion has been crushed by a merciless hand. The edict of Nantes, which for a time gave some protection to the Protestants, was revoked and 400,000 of her best citizens were banished from her soil. The massacre of St. Bartholomew was intended to rid the kingdom of all who did not bow to the mandate of Rome, and between 30,000 and 100,000 persons were butchered in cold blood. . . .

Cardinal Gibbons says that France has treated her noblest citizens with injustice and inhumanity, and he complains that our country, which has sympathy for the oppressed of all nations, has raised no protest nor uttered a word of sympathy. He charges that the course of the rulers is inspired by a hatred of religion. Well, if this is true, who is to blame? For long centuries education has been almost wholly in the hands of the priests. If a nation

of atheists is the best product of their religion, it is surely time for the people of this and other countries to take warning.

But let it be understood that Cardinal Gibbons, despite his claim to broadness, is as ultra and as narrow a papist as is the Cardinal Merry del Val, whose course he openly defends. If France had entered upon a course of proscription of Protestantism, if she had closed every church and school throughout her territory but those of the papal church, this eminent ecclesiastic, this man who has the ear of our President, whom it is the fashion just now of Protestants to eulogize, this man, I say, would have been as silent as the Sphinx.

I know it is easy to say that this is bigotry and prejudice. These are common epithets. They are hurled without thought or mercy at every man who dares to expose the plans and purposes of the Church at Rome. But they are never used against the Jesuit gospellers, who roam the country, and who proclaim from their pulpits that Protestantism is not a religion. . . .

Cardinal Gibbons knows that in Catholic countries whenever the State proposes to give religious liberty to its people, his Church opposes it with all the energy it possesses. . . .

To read the Cardinal's protestations you would imagine there are none but Roman Catholics in France. No mistake could be greater, for the French people in large numbers are forsaking the Romish for the Protestant religion. Why do you hear no protests from the Protestants in France? Here is the answer in a nutshell: Protestants are a law-abiding people. They are willing to acknowledge in all things secular the supremacy of the State.

The law passed in France a year ago provided that within a year after its promulgation the property of the churches will be transferred to cultural associations; that the Church must make application to the State for the privilege of holding the property and of conducting religious services. Observe there has been no desire or purpose on the part of the State to deprive the Church of the property or to prevent the customary religious services. The State does assert its authority in all temporal affairs, and it demands that this shall be acknowledged by the Church.

As surely as your Church is going to pieces in France by the action of the French people themselves who are sick almost to death from the yoke of Rome; as surely as Spain and Italy are following in the footsteps of France, so surely will the Catholics of the United States who love liberty and hate tyranny turn away from your false teaching and rend your Church asunder. You have abused their confidence, you have deceived them by perverting the truth of God, you have made a travesty of the religion of Christ, you have separated them from the Christian people of this country—and the Catholics keenly feel their inferiority—and they will assuredly rise up as the French have done and be emancipated from the spiritual and political slavery in which your Church has kept them. May they then learn what God has done for their souls and become Christians and free men like other Americans.

I think, Cardinal, your double-facedness has been clearly established; and in that condition I will leave you for the present.

Yours truly,

JAMES A. O'CONNOR.



**GERALDINE DE LISLE; OR TRIED AND TRUE.**

## CHAPTER IX.

## A PAINFUL PARTING.

Thus the days passed till the return of Father Adrian. To Geraldine's great surprise, he made no allusion to their late disagreement, but treated her with unusual civility. Geraldine, being aware of the insincerity of the confessor, was not deceived by his unwonted urbanity. She was only the more convinced it was but the precursor of an attack from some unsuspected quarter; and that her apprehensions were justly founded, the sequel will amply show.

One evening, having resorted to a favorite walk, she was busily engaged in the study of the Scriptures when she heard the sound of approaching footsteps. Secreting the interdicted volume, she was considering how best to escape, when, to her amazement, she found herself face to face with Sir Arthur Fitzgerald.

In the joy of this unexpected meeting poor Geraldine forgot all her late resolutions, and yielded herself unreservedly to the full enjoyment of that sympathy for which her tried heart so sorely craved, and which he knew so well how to bestow. Sir Arthur expressed his deep regret at the terrible bereavement she had sustained in the untimely death of her father; specially lamenting that by his absence abroad he had been deprived of the privilege of soothing and sharing her grief; "For, indeed," he added, "you have no idea how truly I loved your father. He always welcomed me so cordially, and treated me like a son. I had looked forward with such happiness to the prospect of being closely related to him, and can never forget the beaming smile with which he sealed our compact, nor the fervent benediction which he bestowed on me at parting. How little I thought I should never see his kind face again!"

He paused, for the sobs which shook Geraldine's frame at this allusion to her father almost unnerved him. He led her gently to a rustic seat close at hand, and quietly waited till her emotion had subsided, and then anxiously inquired why she had grown so thin and pale.

"I was ill for some weeks, and though quite recovered, am not yet as strong as usual. I am not the joyous, light-hearted creature of former years, nor, indeed, I think ever shall be. Everything is so changed, and at times I feel as if I would fain fly away and be at rest."

"Say not so, my own Geraldine," exclaimed the baronet, fondly. "For my sake, if not for your own, do not give way to these desponding thoughts, so unlike your own bright self. You will never recover your spirits in this lonely place, which perpetually reminds you of your loss. I have come over to make you a willing captive. My dear mother longs to see you, and has sent a letter by me to Lady De Lisle, entreating her consent to your returning with me. As for myself, you know well what has been the cherished wish of my heart through long and weary years of waiting. I would not be so selfish as to urge such a matter at present, but only entreat you to gratify my mother in this fond wish of her loving heart."

Sir Arthur waited anxiously for a reply, but perceiving Geraldine's mani-



fest reluctance, and attributing it to her timidity at meeting strangers, he continued, in tones of affectionate remonstrance:

"Surely you are not afraid of my dear mother? She is the kindest and gentlest of beings, and one whom you cannot help loving the moment you see her. She will do all she can to make you feel at home in her house, and put some color into those poor pale cheeks."

"Dear Arthur," replied Geraldine, as her tears flowed afresh, "do not think me ungrateful for your mother's kindness in sending me such a loving invitation. I should most gladly have accepted it had not circumstances arisen which prevent my enjoying so great a pleasure. When she hears my explanation, her feelings, I fear, will be altered toward me completely."

"What do you mean?" inquired her companion, as an ashy hue overspread his countenance. "Why torture me with such cruel words? You have not surely turned against me? Has Father Adrian been taking advantage of my absence to urge you to a conventual life, like poor Agnes? If so—priest though he be—I shall give him my mind on the subject, and let him know that my darling is not to be handed over to the tender mercies of a mother abbess."

"O, no!" replied Geraldine, more firmly (for she blamed herself for having betrayed her feelings too much). "The state of the case is even worse than you suppose; I mean—that you will consider it such. Have you not, then, heard anything of the change in my religious opinions; that I have been reading the Scriptures; that I am no longer a member of the Church of Rome; but in heart and feeling a Protestant?"

"A Protestant!" ejaculated Sir Arthur, with unfeigned astonishment. "It is impossible!"

Geraldine did not reply. Now that the fatal confession, which sealed the doom of her earthly happiness, had been made, her strength gave way; and though she made a violent effort to control herself, the unmistakable anguish of her features convinced the baronet that the terrible avowal she had made was a dread reality. A bitter conflict raged in the breast of this fervent Romanist. Devoted to his Church from his youth, and hating all heresy and schism with as much acrimony as his amiable disposition would permit, he could not find it in his heart to bruise the broken reed, or add another pang to the sorrow of one so dearly loved. At length, perceiving the trembling girl beside him was waiting a reply, he observed, with hesitation:

"This is indeed a terrible blow! That one so dear to me, and hitherto so united with me in heart and feeling, should have been tampering with deadly heresy. I cannot believe it! You must be under some delusion! Neither Father Adrian nor your mother gave me the slightest hint of such a thing; and, I suppose, had not the least suspicion of it, any more than myself."

"They are both perfectly aware of the change; and Father Adrian had a long controversy with me on the subject about a fortnight ago. He was very angry, as he failed to convince me; for I have not changed my views without a very careful study of the Scriptures, and nothing but a conviction of their vital importance would have induced me thus to incur the displeasure of my nearest and dearest friends."

"I am very much surprised that Father Adrian kept me in ignorance of this terrible news. It has come upon me like a thunderbolt. How you have learned these heretical views in this secluded place I cannot conceive. You have no Protestant acquaintances that I am aware of."

"I have not read any Protestant books but the Bible. Believe me, no writings of men—nor anything short of God's own Word—could have induced me to abandon the faith of my childhood, and bring so much trouble on myself."

"But, my dearest Geraldine, the doctrines of our holy religion are taken from the Bible, so you must have misunderstood what you read. Perhaps you did not get the right edition. May I ask how you procured it?"

"I am not at liberty to answer that question. My copy is the Protestant version, which, I am aware, is considered unorthodox by the priests; so I offered Father Adrian to give up reading it on condition of his giving me a Douay Bible, but he never did so."

"That is very strange. It was a very fair offer. I will try to persuade him to do so. It is getting late, and very chilly, so we had better return to the house, or you will catch cold. Meet me here to-morrow after breakfast, and we will have a pitched battle on the subject. I feel that I shall soon get you to retract your errors. Father Adrian is too severe with my timid dove, and scares it away from its nest, instead of gently alluring it."

When Geraldine met her theological opponent next morning at the trysting-place, his hopefulness had entirely vanished. Seating himself beside her, he expressed his disappointment at being unable to fulfil his promise respecting the Bible. Father Adrian had decidedly refused to lend it. "Why he has declined doing so I cannot tell; but we are bound, you know, to yield unquestioning obedience to our spiritual advisers."

(To be continued.)

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### THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

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### Many Extra Copies.

Last month we printed many extra copies of the Magazine, and we hope that the friends of the Los Angeles Bible House took note of the numerous testimonials to the value of the Spanish Marked Testament.

A friend who has seen the proofs of this issue considers that this number contains so many articles bearing directly on several matters in which the American people are interested at this moment that copies should be sent to every Senator and

Representative in Washington, as well as to many other public men. We are acting on that suggestion, and contributions from friends to meet this additional expense will be thankfully received.

The late Bishop McCabe used frequently to send THE CONVERTED CATHOLIC to public men. An article in a copy received from him by the late President McKinley led to an explanation being made and the correction of the abuse of which complaint was made.

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